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THE DISCIPLES OF CHRIST AND WAR SERVICE

CARROLL C. ROBERTS*

A regiment of Negro soldiers was ready to attack an enemy position. The orders called for a charge down a slope and across a stream against heavy machine gun fire. The officer in charge was explaining the action to his men when a burly Negro named Sam asked the question which must have been uppermost in the minds of nearly all—"How're we goin' to miss dem bullets?" The officer explained that the men must bend down near the earth and "zig-zag" their step as they ran. After the action, the officer was walking across the battlefield looking after his men when he discovered Sam on the ground, wounded. He asked him what had happened and elicited this reply, "Well, suh, ah don't 'zactly know, but ah guess ah must hab been 'ziggin' when ah was s'posed to be 'zaggin' ".

War Service has had a rather "zig-zag" course among Disciples of Christ. Sometimes we have been "ziggin" when we ought to have been "zaggin", to use the Negro's terminology. The treatment of the military Chaplaincy probably best represents this perversity on our part. The responsibility for endorsement and cooperation through the Chaplaincy has at times been treated as an unfortunate child, sometimes recognized as legitimate, more often as a step-child or an orphan, and in recent years was repudiated and totally disowned. The latter treatment was accorded during the time our Brotherhood became a hot-bed for pacifism and produced some of the outstanding advocates of the reconciliation movement. As the fortunes of pacifism rose and fell, in the same proportion, but by inverse ratio, our interest in, and responsibility toward, the Chaplaincy and the men in service rose and fell.

The climax was reached in 1936 at the International Convention held in Kansas City. One afternoon, far past closing time, a small group of pacifists influenced 157 delegates, who responded in a weak voice vote, to repudiate completely the Chaplaincy program and to disassociate the Brotherhood from any connection with it as a protest against the war system. To follow our analogy of the child, the convention "threw out the baby with the bath".

Following this rather disgraceful procedure, when the Brotherhood forsook its ministers of the Gospel serving in the Chaplaincy, the Chaplains themselves, both regular and reserve.

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together with interested friends, formed a voluntary organization, and the office facilities of the Ninth Street Christian Church, Washington, D. C., were offered and accepted as headquarters. This represented the position when I arrived in Washington as minister of the Ninth Street Church and inherited the baby!

As the threat of war became more imminent and as many of our ministers began thinking in terms of service through the Chaplaincy, the question of the participation of the Brotherhood of Disciples of Christ in this program, and the larger service to be rendered to the men who would soon be called into military service, was brought to the front and into bold relief against the background of fast moving world events. In May, 1941, the International Convention, meeting in St. Louis, recognized the child as of legitimate issue, rescinded its previous action, acknowledged its responsibility and authorized the appointment of two committees. The first of these, the Chaplaincy Endorsement Commission, became a commission of the International Convention, and was designed to function in the investigation of candidates desiring appointment as Chaplains and the granting of ecclesiastical endorsement to qualified men to the War and Navy Departments. The second became the Committee on Religious Work among Men in Military Service, a committee of the United Christian Missionary Society, set up within the Department of Home Missions, and responsible to the Board of Trustees. Because of the growth of large industrial areas and the need of service to be rendered in these centers, the name of the committee was changed to the Committee on Religious Work among Men Engaged in National Defense. Later, for the sake of brevity and clarity it was again changed to its present name, the Committee on War Services. At about the same time a special committee was set up in the Department of Temperance and Social Welfare, to have liaison with the Committee on War Services, to assist young men who by reason of conscientious objection found it impossible to accept military service.

Because of this acceptance and discharge of responsibility the Disciples of Christ became interested in and affiliated with two inter-denominational committees performing like Christian service in the general field. One of these was the General Commission on Army and Navy Chaplains, representing the reorganization of an older committee that had served Protestantism since the beginning of the first World War. This Commis-

sion today is one of the most completely organized expressions of Protestant cooperation in our country. The other committee was the Christian Commission on Camp Communities, set up to meet the new needs arising out of camps being located near towns not adequately prepared to care for the larger influx of soldiers, sailors or defense workers. Both of these commissions have connections with and are largely under the leadership of the Federal Council of Churches of Christ in America and, therefore, are historically in line with the best traditions of Protestant cooperation.

Motives Prompting Disciples of Christ In War Service

Two motives are pre-eminent. First, humanity is in distress; second, the firm conviction that the Church must follow its men into the camps and posts, out into the jungle fox-holes, down ino the valleys beside the blazing guns, up into the perilous paths in the skies, and out on the deep where lurks sudden death.

Humanity is in distress. This has always had a tremendous appeal, especially to Christians. It is not a question of the rightness or wrongness of war, or even to decide who is responsible.

The disciple of Jesus in the presence of the man born blind asked, "Master, who did this sin, this man or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest to him." None of us will deny that the world has sinned or that we have, but who will deny that the Church has a responsibility toward a world that has sinned and now walks in darkness or to victims of world madness who need help? In this regard Jesus spoke a word for all His followers when he declared, "As long as I am in the world, I am the light of the world." So long as the Church has the Light and so long as the world is in distress and darkness, just so long will the Church have a mandate from God. We must help even if we must make clay of the spittle, as did Jesus, to anoint the eyes of the sufferers of this world's madness. War is like any disease, disaster, plague or pestilence. Someone suffers and oftimes it is the innocent. Others must sacrifice in order to deliver the victims or alleviate their suffering. Who knows but

what "the night of the world may become the day of the Church"?

These men who serve need spiritual guidance. They have been thrown into an entirely different kind of life and environment. The Church would forfeit its right to be the Body of Christ if it refused or failed to mediate the spirit and love of One who had compassion upon the multitudes, seeing them as "sheep without a shepherd." Such service is not a vote in favor of war, but a realistic and loving approach to a live problem.

Very few church people have grasped the significance and implications inherent in this problem, through the tremendous concentrations of men and women in military installations and areas. Thousands of these are young men uprooted from the sheltering influence of home. Other thousands are fathers and husbands torn away from their families. Even the women and girls have donned slacks and coveralls, or now wear the uniform of our country, while other millions of civilians have been moved from their usual places. All this has produced a serious disruption in our social life, causing juvenile delinquency to increase at least 100%, prostitution to grow at an alarming rate, and the consumption of liquor to meet a new all-time high.

All this necessarily must have a profound effect upon the Church, coupled with severe strain and stress through loss of manpower depletion of the ministry and not least the strengthening of the forces alien to religion. Then, too, there is the thought that the future is largely in the hands of these millions. They are to be our future church members—we hope—our business executives, professional men, laborers, labor leaders, the future citizens who will be the doers of deeds and the determiners of policies, all of which will exercise a tremendous influence upon the religious and moral future of America.

In War Service your Brotherhood has faced a great responsibility and a gigantic task, which we, as your servants, have accepted not as a dreadful emergency, but as a magnificent opportunity. We have launched what we hope is something more than a mere defensive action, to save the men and boys from the menace to their morals—for as Kipling says of single men in barracks, they're "not exactly plaster saints"—but to give them weapons for moral action, believing the best spiritual defense is in spiritual attack. In this we have been joined by a great host of Christians in every communion in what has become

one of the most dramatic and spectacular demonstrations of the Christian spirit. To put it in military terminology, we have put Christ in the "Chain of Command".

What The Disciples of Christ Have Accomplished Through War Service

When attending the Army Orientation Course for civilians this past January at the Command and General Staff School, Fort Leavenworth, Kansas, I learned to use military nomenclature and found it most effective. One of the most commonly used expressions was the word "echelon" and used in its various forms it was most expressive. I learned that airplanes were flown in echelons, troops were echeloned, and there were echelons of service and maintenance. In our service for the Brotherhood and to the men in the armed forces, there have been five echelons or areas of service.

The first echelon is in the field of procuring Chaplains. We have a commission of five members, two of whom are State Secretaries, John A. Tate of Virginia, and J. Lloyd Black of the Capital Area; one College President, Dr. Riley B. Montgomery of Lynchburg College in Virginia; one layman, Earl Taggart, a former Chaplain and an elder in the National City Christian Church; and a pastor, your speaker, who is the minister of the Ninth Street Christian Church in Washington, D. C. All of these brethren serve in a voluntary capacity. Secretarial work is provided in the office of the Ninth Street Church and financial assistance is made possible through the Committee on War Services and a small grant from the International Convention. This office has turned out a tremendous volume of work in the past two and a half years. Up to October 1, 1943, almost 8,000 letters have been received and more than 10,000 have been sent out. 1813 inquiries were received, 1267 applications mailed, and out of this number 415 were approved, 189 disapproved, 39 deferred and others discouraged from further participation. Beyond the physical labor entailed, the realization of responsibility and the mental and spiritual strain involved in selection of candidates for appointment to this highly specialized ministry has placed a great burden upon the members of the Commission.

The second echelon is in the field of providing religious and social ministry through camp and base community Church life. We have established worthy service centers and provided

additional assistance for these churches, such as secretarial help, social leadership, pastoral service, salary assistance, and educational leadership. You can well be proud of your Brotherhood servants and the service rendered in almost every community near any considerable military establishment or industrial concentration. The original members of the Committee on War Services included three pastors, F. H. Groom of Franklin Circle Church, Cleveland, Ohio; Kenneth Bowen of First Church, Covington, Kentucky; and the pastor of the Ninth Street Church, Washington, D. C.; two State Secretaries, John A. Tate of Virginia; and W. H. Walker of Illinois; the Executive Secretary of the Home Missions Department of the United Christian Missionary Society, Willard M. Wickizer; and two other National Secretaries, Clifford H. Jope of the Pension Fund; and J. M. Crain of the Board of Temperance and Social Welfare. This committee allocates funds to defense centers and provides for the needs of churches near military establishments. Dr. H. Glenn Haney was the first Field Secretary, later followed by Howard M. Dungan. In recent months it has become increasingly evident that other Disciple organizations and workers had a stake in this growing work. There was women's work to be undertaken, so Mrs. H. B. Marx, of Missionary Organizations, was added to the committee and a number of voluntary and employed women field workers were assigned to definite tasks. Church erection was brought into the picture and Mr. William T. Pearcy was given a place on the committee. In like manner Owen Kellison came on to the committee to represent Religious Education; C. D. Pantle for the Christian Board of Publication; John Harms to represent inter-denominational interests; Chaplain Walter B. Zimmerman from the Office of the Chief of Chaplains; and Cleo Blackburn to represent a growing concern for Negroes.

The third echelon has been to provide supplies for Disciple ministers serving as Chaplains in the Army and Navy. These Chaplains needed literature and these needs have been met. They needed Field Communion Sets and the War Services Committee, through the churches, furnished these to all Chaplains. They needed encouragement and to know that the Brotherhood was with them, so visits were arranged and a bulletin printed and sent out to each one. The War Services Committee has supported the General Commission on Army and Navy Chaplains and participated in the Service Men's Christian League, the organization representing the Protestant Church in

service. Just now we are sharing in the overseas visit of the Chairman of the General Commission on Army and Navy Chaplains, Dr. William Barrow Pugh, who is also the Stated Clerk of the Presbyterian Church, U. S. A., and the visit to Alaska of the Vice-Chairman, Bishop Henry K. Sherrill, of the Protestant Episcopal Church. I have the honor of being Chairman of a Special Committee from the General Commission now engaged in arranging a visitation by distinguished clergymen to the nine service commands of the army and twelve naval districts of the navy in continental United States. Our own Dr. M. E. Sadler, President of Texas Christian University is one of those selected. There was need for someone to pay the 8% dues to the Pension Fund for all Disciple ministers entering the Chaplaincy and our Brotherhood, through Emergency Million, made this possible.

The fourth echelon has been in the field of providing a program of religious education and ministry in defense communities. This carries us from the men who serve in the ranks to the women and children who carry on in the homes and communities from which the men come. Your Brotherhood has sent war workers into strategic centers and through the use of the facilities offered by churches, church schools, and in interdenominational cooperation, have rendered an effective service. We are especially proud of the ministry to children and families. There now seems to be emerging a definite responsibility to racial groups, including Negroes, Mexicans, Indians, and Japanese.

The fifth echelon carries us beyond our own borders into the field of meeting the needs of peoples in stricken lands. It is hard for us to realize that Europe has been at war for four years, North Africa for seven, and China for eleven. It is said that since Pearl Harbor nine-tenths of the human race have become active belligerents and we feel sure the other one-tenth has been caught in the wicked maelstrom of war. The brain power and the brawn of the world has been concentrated and consecrated to the awful task of destruction, never surpassed in human history, and a terrible blight on the human race. Losses are colossal, numbering millions killed, more millions miserably existing, and at least six millions of young men languishing in prison camps, with famine, disease, and pestilence following in the wake of marching armies. Our Brotherhood, through the Committee on Foreign Relief Appeals, of which I

have the honor of being a member, participated in the program, "Humanity Hungers", which through the medium of the Brotherhood Dinners raised a considerable sum to aid a stricken world.

I am glad to say your Brotherhood is discharging its stewardship in an admirable way and you may well be proud of your Brotherhood servants. We have worked with entirely too meager funds, but the Disciples have always been a pioneer folk and are used to campaigning on short rations. In the words of Winston Churchill, it is marvelous how "so few have done so much with so little."

How War Service Has Affected The Disciples

War Service has had a salutory effect upon the Brotherhood at large. It has faced us up to the principles of a larger stewardship and helped us to realize in a new way that we are our "brother's keeper." The raising of one million dollars was no small accomplishment. It has given us a new self-respect, a feeling of having done something eminently worthwhile. The success of Emergency Million has given us power and put us in step with other Christian communions in a world movement.

War Service has done something for the Disciple ministry. Some of our preachers have been compelled to reconsider their relations to the Brotherhood. In times of great crisis and need they have found out they cannot go on their own sweet way alone—a Brotherhood walks alongside and government agencies look to that Brotherhood as a responsible and cooperative entity. The current Year Book of the Disciples of Christ is considered by the War and Navy Departments as the official guide and register of all recognized ministers of the Disciples of Christ. In granting endorsement to Chaplain candidates, the Chaplaincy Endorsement Commission is required by the War and Navy Departments to supply the page number and volume of the Year Book as evidence of the status of the minister making application. It has been the steadfast policy of the Chaplaincy Endorsement Commission to grant ecclesiastical endorsement only to such men as are willing to have their names included in the current Year Book. This, we believe, to be sound and in line with consistency, since the Chaplaincy Endorsement Commission is a commission of the International Convention of the Disciples of Christ and if a candidate desires recognition and endorsement he should not refuse to identify himself with the communion granting the endorsement. Many of our men have had

to face up to their educational deficiencies and have discovered that they were ineligible because they lacked certain basic requirements and the degrees essential for consideration. Many a good preacher has been keenly disappointed because he did not possess a recognized ministerial education. This ought to make easier the work of Commissions on the Ministry and their insistence on a well trained and completely educated ministry for tomorrow. Other men, educated for the ministry, but engaged in secular activity or preaching only as an avocation have found that this has disqualified them, as the War and Navy Departments have a rather high regard for the ministry and conclude that any man who has been given a theological education and been ordained by his church should be engaged in that ministry as the chief vocation in life. These are the rules of the Government and must be followed by the endorsing commissions.

War Service has done something for our colleges and seminaries. The War and Navy Departments have required that colleges and seminaries in order to be recognized must be approved by denominational Boards of Higher Education and registered in the catalogue of the United States Office of Education. Some of our schools had refused to be so recognized, but when their graduates were becoming penalized because of this deficiency, then the heads of these institutions were compelled to face up to their responsibility and take steps to place their institutions in right relations with their Brotherhood. The Chaplaincy Endorsement Commission was requested by the Government to make an approved listing of all colleges and seminaries of the Brotherhood recognized as sources of ministerial supply. In connection with the Board of Higher Education this was done and graduates of these schools are now receiving consideration. The Chaplaincy Endorsement Commission has always tried to be fair and unbiased on the question of the candidate's school, and in many cases has even stretched a point in the candidate's favor, all other things being equal. However, your Brotherhood commission has steadfastly refused to recognize or give approval to candidates from mail-order degree schools or back-alley seminaries. We believe, on the whole, there has been a more wholesome attitude and fellowship fostered and the carry-over will be good. Even some of our graduate seminaries have had occasion to check up on the advantages of accreditation in the American Association of Theological Schools.

Some Problems In War Service To Be Faced By The Disciples Of Christ

Foremost is the question of the "repatriation" and placement of Disciple Chaplains at the close of the war. This is the natural concern of our Chaplains as we draw near the close of the present conflict. The majority of them left good pastorates and they cannot contemplate with equanimity either a period of enforced unemployment or any professional step-down. This question is more serious with the churches of congregational polity than those of the episcopal type of government. Of course, it is clear that future events will help determine a course of action. If the war ends suddenly and the armed forces are quickly demobilized, then the problem is intensified. If the war runs a longer course and tapers off, with a slow demobilization, then absorption of these ministers will not be quite so serious. The problem has several aspects, many of which have reference to you as students. Young men, both in school and out, are occupying pulpits they ordinarily would not be able to hold, because churches are hard put to it to secure able men in the face of the present man-power shortage and consequent competition. Some Chaplains, who previously had small, part-time churches, have had 1,200 men under their leadership in the army and naturally expect large and good churches for which they either have had no experience or ability. Further questions arise—will the churches want these men with specialized service behind them, and what will be the reaction of the churches to Chaplains after the war? The Committee on War Services is considering this problem and hopes to have some constructive measures to propose.

A second problem, and arising directly out of the war and its expected close, is the "reconstruction" program for countries now being released from Axis domination. This program is taking effect as rapidly as the forces of the United Nations are able to release these conquered lands. In North Africa already the Allied Military Government for Occupied Territory has drawn heavily upon the Friends Service Committee for supplies stored in England against just such emergency and has commandeered their personnel to administer relief and care for reconstruction. Elements in this program are food, clothing, shelter, seeds for planting, machinery for cultivation and harvesting, raw materials for industry and commercial goods. The Churches of North America, no doubt, will be called upon to recruit and train personnel to direct this tremendous program.

There will be need for ministers, social workers, doctors, nurses, educators, construction engineers, to restore the institutions and services of mercy and character building. We will be called upon to provide workers, material and supplies for a total, global effort.

What a challenge and what an opportunity! But, also, think of how this program may affect our own Brotherhood missionary enterprise. It practically forces upon us the consideration of our third and last problem, the "rethinking" of the whole program of Christian Unity which has always been so dear to the hearts of Disciples. Our men themselves, fresh from the battlefields, where they were served by one Chaplain, himself, no doubt, of another faith or creed, yet served in the name of God and on the basis of the brotherhood of man, will necessarily demand a new type of Christian cooperation. The Chaplains, broadened by the close contacts and experiences of war, where they ate with, served alongside, and slept and sacrificed by each other's side, will have kindlier feelings for each other and long for the continuance of such fellowship. This broadening experience should be especially valuable to men of very conservative theology and independent leanings. It ought to be a real leveling process. Then, too the fact that our men will visit the mission fields of the world as they pursue the enemy in this global warfare is bound to affect them mightily. They will see the work of the missionaries, be succored by them, witness the influence of Christ and the Gospel in the natives as over against the practices of raw heathenism.

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand—"

Our men will come back from Armageddon determined to build anew and stronger the ties of fellowship and unity in Christ and so bring in the Kingdom of God.

Brethren, there's a leaven at work. It's the Spirit of God. It's fermenting the whole mass of humanity. Great things are in store for us in the new age coming.

From North Africa comes this bit of symbolism as related by Chaplain J. A. Burgess. After a terrific air battle over a camp in North Africa a part of an oxygen tank from a German ME 109 and a part of a B 26 of our own air force were picked

up on the field of battle. A sergeant, a member of the Lutheran Church, and of the ground crew, put the piece of metal on a steel lathe and fashioned a lovely Communion Chalice. Lovingly he gave it form and imparted to it a glorious polish and sheen. When finished the cup represented a part of a plane that had provided life for a pilot at high altitudes and the stem was from a rod that gave direction to an American plane. Both were from parts of an aircraft shot down on the field of battle. Now, they were joined and fashioned into one integrated part to make a cup for communion, the highest symbol of the Christian faith, symbolic now of the fact that two opposing forces when dedicated and presented before God become one and equal before Him. In the Communion Service when first used there stood before the Lord's table men of twelve different Protestant Churches. As they came to the front and stood side by side they held in their hands the emblems of Christ's body and His blood and gave testimony to their essential oneness in Him.

What a symbol for the world and the Church—one world, one Saviour, one church!

MOSES E. LARD

WALTER CHESTERFIELD WBBS*

On October 5, 1943, in connection with the opening convocation of The College of the Bible, a fine oil portrait of Moses E. Lard was presented to the college as a gift by his son, Allan Lard, of Washington, D. C. It was especially appropriate, since Moses E. Lard was a teacher in The College of the Bible for a very brief period in his career. This is a good time, therefore, to review the career and contributions of this man.

Moses E. Lard was born in Bedford County, Tennessee, on October 29, 1818, and died in Lexington, Kentucky, June 17, 1880. Between these two dates were crowded many strenuous activities, vigorous writings, traveling and preaching on behalf of the current reformation, then beginning to grow and expand.

Not long after the birth of Moses, his father, Leaven Lard, moved with his family to Missouri, then a new western frontier state. Unfortunately, the father died soon thereafter from an attack of that dread disease, smallpox, and left his widow with six children and no adequate support. With real pluck and grit, the widow, aided by her children, went to work and succeeded in living and developing the strong traits of character that frontier life so often stimulated.

The youth grew up in the neighborhood of the Log Church in Clinton County, as it was then called, and afterward preached in that same church. From his father, he inherited his sturdy body and vigorous health that enabled him during his whole career to drive himself unremittingly to both physical and mental toil. From his mother he received his profound veneration for God's word that became the central motive of his life and thought.

After his marriage and the birth of two children, General Alexander Donaphan and other friends encouraged him to get an education, and they backed their words by financial support until he entered college. That college was Bethany, founded by Alexander Campbell who still presided over it when he was in the height of his fame.

Lard's fine mind and habit of concentration and untiring industry enabled him to earn a living for himself and his family, and also to complete the four year course in three years. He

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won the honor of valedictorian of his class, and the M. A. degree. Upon his graduation he returned to Missouri to begin a brilliant career as pastor, evangelist, writer and teacher. His ideals of service in the ministry coincided with the practice of such pioneer communities, that is, in connection with his work as pastor of one or two churches, he also gave much time to holding meetings and establishing new churches.

When the work was opened in St. Joseph, Missouri, in 1854, Moses E. Lard was the first minister called to that church. Then a few years later, another project was begun in that part of Missouri. Camden Point Female Seminary, located in that village between Kansas City and St. Joseph, called Lard to be its second president. This was the beginning of his attempts to become a teacher as well as a preacher and writer.

Then came the war between the States. Mr. Lard refused to take the oath. The Missouri legislature passed a law requiring all ministers to take an oath swearing that they would not preach against the federal government, but that they would declare themselves loyal to it by denouncing the Southern rebellion. So at the solicitation of J. W. McGarvey he left Missouri and located in Kentucky, first at Georgetown, later at Lexington. At Georgetown he established *Lard's Quarterly* in September 1863, and later transferred it to Lexington. This able religious journal he edited for five years. According to the general custom in those days, he wrote most of the contents himself, although he freely opened its pages to any writer. This religious magazine furnished the best instrument by which he could advocate what he believed to be Scripture and what he believed his brethren also accepted.

Here are some of these convictions expressed in the preface: "The chief of the decisions to publish a Quarterly was the strong desire to increase our facilities as much as possible, for laying before the age in which we live, the claims of Primitive Christianity... The highest distinction, then, to which the Quarterly aspires, is to contain a clear, true statement and just defense of Christianity as taught in God's holy word."

"Another ground for the decision was the belief that a very general want exists among us as a people for a larger medium of thought than we yet have."

"While the Quarterly will reserve to itself the right to speak without restraint or fear on all questions, it will aim to be no

bigot. . . . Its pages will be at all times open to those who may wish to oppose, as well as to those who wish to defend, what we conceive to be the truth."

This ambitious project did not occupy all of his time and energy. He gave himself freely to preaching and establishing churches in central Kentucky. After he was compelled to suspend publication of the Quarterly due to lack of financial support, in 1869, with J. W. McGarvey, Robert Graham, W. H. Hopson, and L. B. Wilkes, Moses Lard became one of the editors of a weekly religious journal, *The Apostolic Times*, first published in Lexington, then later moved to Louisville.

In 1872 he served as pastor of the Main Street Christian Church in Lexington, then resigned and preached for three country churches, North Middletown, Providence and South Elkhorn. As an evidence of his restless spirit and strong desire to serve as widely as possible, it became quite common for the members of the Main Street Church during his year's service as pastor, to ask one another, "Are we going to have preaching today, or is Brother Lard holding a meeting somewhere?"

In January 1873, he severed his connection as an editor of *The Apostolic Times*, greatly to the regret of his fellow-editors. This change was made, according to an editorial in the January 3rd issue, "from a desire to devote his pen to writing of a more solid and permanent character,—his withdrawal will not involve an absolute loss to the world, but will secure to it the exercise of his remarkable gifts as a thinker and a writer in a more enduring form."

About this time a number of the second generation of the reformers, many of them graduates of Bethany College, began the publication of commentaries on the New Testament. J. W. McGarvey wrote on Acts, Robert Milligan on Hebrews, and Moses E. Lard on Romans. Lard's *Commentary on Romans* reveals his sound classical scholarship, his ability as a logical thinker and careful reasoner from premises which he accepted as sound. He had a real feeling for the connotation of key Greek words in the New Testament and gave a remarkably sound interpretation when one reflects that it was not until 1881, a year after his death, that New Testament Greek scholars perfected the science of textual criticism, and that the oldest manuscripts of the Bible were just beginning to be made available for study.

Moses E Lard was a very effective preacher. He was a

master of prose style, with fine imagination, a keen sense of words and sentence structure. His sermons were always well wrought, though he never used a manuscript in the pulpit. He aspired to teach, but somehow never succeeded in this calling. He never seemed to find the right place in the right school or college.

In 1876-77, during the struggle for control of what was then Kentucky University, between John B. Bowman, the regent, and the Christian Churches of Kentucky, led by J. W. McGarvey, Moses E. Lard was employed to teach in the Bible College of Kentucky University. An eye-witness thus describes his first appearance. "He came striding up the path through the tall grass, wearing a linen duster, and carrying his hat in one hand and a buggy whip in the other. He entered Morrison with dignity, entered his class room and waited for students who never came. He promptly resigned and left."

His character was rugged, individualistic, hard-tempered by the years of his struggle with poverty. He was firm, unyielding in his convictions, aggressive in presenting them to his brethren and others. He stood by his reasoned beliefs, no matter what it cost him in money or popularity. By reason of these qualities in his preaching and writing he left behind him a very strong and decided bias in interpretation.

For him, what he found in the Bible, that is, in the New Testament, was the final word. Some quotations from his *Quarterly* make his position clear.

"If Scriptures are really made the guide and authoritative rule in all matters of religious faith and practice, then the church may be permanent and consistent, its foundations being the authority of the prophets and apostles, that of Christ being supreme over all.

"1. When any duty is devolved upon us in the Bible, and the mode of discharging it is prescribed therein, then the following of the given prescription is the only way of discharging the obligation.

"2. When any duty is prescribed in the Bible and the manner of performing it is not given, then whatever means we may think will best accomplish the object, though human expedients, may be, nay, must be adopted. This is a 'thus saith the Lord' for every item of faith and practice."

Three illustrations from the practice of the churches in his time offer concrete illustrations of his position.

"1. May the unimmersed be invited to partake of the Lord's Supper?" Again I quote from his *Quarterly*: "Now if all Pedobaptists are entitled... to sit down with our churches in the observance of the Supper, then, in the name of reason, why keep up the distinction of separate churches? Let us end all controversy by conceding that Protestantism is Christianity, and unite with all good men on the safe principle which gives the Lord's Supper to them and relax the commandments of Christ and the Apostles so much as will enable us to unite the present sectarian world, in harmony with all the antagonisms of doctrine and practice existing in it."

While Lard did not write the above, he added a note of approval of the views expressed. He believed strongly that the unimmersed were not Christians. They may live according to the example and teaching of Christ; God may welcome them into heaven in the hereafter, but because they have not been immersed, they are not Christians. Therefore, only Christians, that is, immersed believers, can Scripturally commune at the Lord's table.

2. On the subject of instrumental music in the church, he wrote: "As a people we have from the first and continually to the present proclaimed that the New Testament and that alone is our only full and perfect rule of faith and practice. So with the use of instrumental music,—did Christ ever appoint it? Did the Apostles ever sanction it? Did any of the primitive churches ever use it? Never.... Let every preacher in our churches resolve at once that he will never... enter a meeting house belonging to our brethren in which an organ stands. Let members never unite themselves with such a church, and if a church introduces an organ, let men withdraw membership from that church."

3. The third illustration is his sharp criticisms of the *Synopsis of the Faith and Practice of the Church of Christ* put forth by the Church of Christ meeting at the corner of Jefferson Avenue and Beaubien streets in the city of Detroit, of which church Isaac Errett was the pastor. It contains in brief statements, the religious beliefs and practices of that church and the brotherhood to which it belonged. It added to these some by-laws for the regulation of the order and business of the church.

Moses E. Lard in his *Quarterly* comments: "There is not a sound man in our ranks who has seen the preceding *Synopsis* who has not felt scandalized by it... It is a deep offense against the brotherhood—an offense tossed into the teeth of a people who for forty years have been working against the divisive and evil tendency of creeds."

So great was Lard's horror of creeds that he vigorously opposed any kind of written statement of beliefs held by one church or an individual preacher.

Uncompromising both in spirit and practice? Yes, but Moses E. Lard was a true Disciple in his genuine love for his brethren even though he sharply disagreed with them. He wrote a very urgent and warm-hearted letter to the Missouri brethren asking them to revive their state meetings. As missionary societies had to do solely with means and methods of doing the Lord's work, Christians therefore were free to use human expedients.

A warmer light is thrown upon the character of the man when we read his generous praise of his brethren. He wrote: "Our late lamented Brother Shannon whose judgment I always sincerely respected." His strong and moving eulogy on Alexander Campbell can not be excelled on the character and work of any fellow-worker.

Moses E. Lard is one example that reveals the genius of the Disciples—freedom of the individual Christian to be an independent thinker, expressing strong convictions boldly, taking issue sharply with his brethren, but still loyal and cooperative. He also reveals one weakness—that it is easy for such a leader to present one principle of independence and yet fall down on another equally valid. Such leaders serve to keep us alert and active; make us periodically examine our premises, and stimulate us to go deeper into the foundations of our faith.

THE EFFECTIVE CHURCH OFFICER

By George V. Moore*

To become an effective church officer should be the ambition of every person, whether elder, deacon, or deaconess, elected by the members of the local congregation for active service in the church and community. The program of the church can be of such significance to civilization that it behooves every leader to be alert to the responsibility entrusted to him by the congregation. The individual officer is a representative of the congregation, and should at regular periods in the church year give an accounting of his work to the congregation. The members of the congregation should keep their eyes upon him, encourage and help him in his work, and let him be aware of the fact that they have charged him with specific tasks to be performed.

Certain words may be used to suggest the qualities and to designate the functions of a church officer who is becoming genuinely effective in his work. These words, and the brief statement concerning each of them, could be made the basis of individual or group meditation on the part of elders, deacons, and deaconesses, who are concerned about improving the effectiveness of their own labors in behalf of the local congregation and the larger work of the Kingdom of God.

BELIEVES!

The effective church officer has convictions that are deeply grounded in the Christian faith. He has a vital faith in God. He knows God by first-hand experience, not merely by hearsay. He has a fellowship with God that makes him strong for his entire work in the church and in his daily occupation. He believes that everything belongs to God, and that he is God's steward. He looks to God for guidance in all he plans and does.

He believes that Jesus Christ truly represents God, and that his way of life is the way for our time. He wants to learn more about the Christian way, and would have the courage to make his own life genuinely Christian. He believes that Jesus gave himself to the doing of God's will in his own life.

He believes that the Bible is the Word of God, and that its words can become a lamp unto his feet and a light unto his path. He reads and studies it. He is lifted by its power. His sins are portrayed vividly through its pages. He is made hum-

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ble in the presence of God. He is encouraged to tackle difficult problems and to become victorious over tremendous obstacles.

He believes that the church occupies a significant place in ministering to the needs of humanity the world over. He believes in the value of his own local church in helping to make all life within its reach more wholesome and abundant under God. He believes that the church can do better than it has been doing, and that the energies of church members should be definitely harnessed to this end.

WORKS!

The congregation elects officers not primarily to honor them, but to place them in positions where they may serve. The opportunity of being of service to people in the church and community should be uppermost in the minds of the officers.

The elder should be Christian in attitude and deed, vigilant concerning the church members and prospective members, dignified in bearing, a man of good behavior at all times, hospitable, a student of the Christian religion and know how to present it to others, patient, an example in his own home life, a man of good reputation, just in all his dealings, temperate in every phase of living, and consecrated to the Christian way of life. He should be concerned about the spiritual growth of the people, should be in readiness to serve the needs of the congregation, should assist in the improvement of the worship services, should strive to make the Lord's Supper an occasion of genuine communion with God, should cooperate with others in improving the teaching work of the entire church, and he should seek to raise the spiritual tone of the entire community.

The deacon should be serious-minded, honest in handling church finances, fair in all his dealings, one who puts the things of the Kingdom first, one who sets a good example in liberality, tolerant, temperate, a true Christian in all his life. He should be willing to serve the church in all matters committed to him. His motto might well be: "Whatever I am asked to do, I will do it to the best of my ability." He should attend the church services regularly and promptly and be active in assuming the responsibilities of his office. He should see that the sanctuary is comfortable for the worshippers, and that visitors are made to feel welcome. He should help to develop a fine spirit of fellowship throughout the church, and should help to make pro-

vision for a wholesome social life under church auspices. He should work toward the improvement of the financial situation in the church, and help to educate the membership in stewardship. He should cooperate in every way possible for the general improvement and progress of the church in the local community and around the world.

The deaconess should not be frivolous in speech, manner or dress, should be temperate in all things, dependable in all circumstances, a woman of good works, friendly, not a gossiper, capable of aiding persons in difficulty, and one who has the interests of the whole church at heart. She should serve as a regular member of the church board. She should commend the church to the people of her community, and should cooperate with others in discovering and ministering to the needs of the people. She should do some visitation work in behalf of the church, and should keep her eyes open for new-comers to the community. She should see that the Lord's Table is properly prepared for the Sunday service. She should be of assistance to girls and women at the time of baptismal services. She should see that proper provision is made for the serving of meals, when needed. She should be viewed as a representative of the womanhood of the church in church councils. She should be definitely concerned about the spreading of the Gospel beyond the local community.

To receive information and inspiration for their work, church officers should read and reflect upon the following Scriptural passages: I Tim. 3:1-13; Titus 1:5-16; Acts 6:1-15; Acts 20:28; I Tim. 5:22; Rom. 16:1-2; Rom. 12:1-21; I Cor. 13:1-13; Ps. 51:1-17.

THINKS!

Thinking is an important activity of the church officer. The church needs his brains and has a right to expect him to use them for God and the welfare of humanity through the church. The church officer who refuses to think and to give of his mental energy to the church occupies a position without assuming the responsibilities thereof.

The town and country churches need officers who will gladly think about the work of the church and who will follow up their thinking with constructive plans to accomplish things that will make for Christian living on the part of all.

The effective church officer thinks about his own quali-

fications for the work the church asks him to perform. Is he living the life that is worthy of one who would be a leader of his people? Is he the possessor of talents or skills that can be used in the work of the church? Is he learning ways of doing the work of the church so that it will be increasingly helpful to the people in the congregation and community? Is he developing himself so that he works effectively with others on the church board and in the organizations? What personal habits or faults does he have that should be corrected so as to make him a better Christian leader?

He devotes time to thinking concerning the opportunities which the church should seize in order to make its influence more largely and more deeply felt in individual lives. He thinks about dedication of the lives of church members to the work and gives thought to the planning of procedures for accomplishing this goal. He realizes that the work of the Kingdom needs financial support, and he thinks about how this may be done.

PRAYS!

Prayer is a sincere pouring out of the soul to God, with the earnest desire that the individual come into fellowship with God. It is the great opportunity of the church officer to practice the presence of God through praying. Inner and outer conditions are changed through prayer. Every church officer, as well as every church member, needs to have himself changed within, cleansed and renewed in heart and spirit.

The church officer needs to pray for an increasing understanding of God's way for the world, for constructive changes in human lives and environmental conditions, for the cleansing of the church for more effective leadership in the councils of men, for the dedication of the whole life to Christian purposes and ideals, and for the spiritual unity and fellowship of all who believe in God and Christ. Officers need to "pray without ceasing" for these things and work without ceasing to bring them about.

Learning to pray in public is a problem which the church officer often faces in his early experience. He needs sympathetic help on the part of the minister and more exprienced elders in the church. It is a good thing for the minister to teach officers how to lead in prayer at the communion table and in the various church meetings. This may be done through indi-

vidual conferences or group conferences with the officers or through organized study groups. There is a great need in most churches for more elders and deacons and deaconesses who can and will lead the people in public prayer.

LISTENS!

Being a good listener is a quality that the effective church officer should possess. He should know when and how to listen. He can learn a great deal from church members and others that will be invaluable to him in his work, if he can and will listen.

The church officer should listen to the voice of God. God will speak to him through the Bible. He will speak to him through nature, through the teachings of Jesus, through the lives of Christian leaders in other generations, and through consecrated persons in the church today.

Other members of the church board will at times be talking and expressing honest opinions about the church and its program. It is well for the individual church officer to listen carefully and try to discover the particular thing that should be done to make the church a better servant of God. By listening with an open mind and earnestly searching for the right answer, he will be in a good position to do the thing that is best.

The preacher often talks. He speaks from the pulpit and in the home and on the street. The church officer should hear him and discover the truth in his spoken word. At times he will want to ask the minister questions, so as to find further help for his own thinking and living.

Members of the various church organizations talk about the work their organizations are doing, and they discuss problems which they are facing. The church officer often gains much insight into the activities of the total church by listening to the leaders and others who face difficulties and try to meet them.

READS!

The task of the church will not be well performed unless the church officer reads. Reading the daily newspaper is not sufficient for the church officer, if it is sufficient for any one.

The Bible is a book of life, and it should be read and studied by every church officer. The Bible is written about people who lived either on the land or from the land. Any one who ap-

preciates outdoor life will find himself quite at home in reading the Bible, for "the heavens declare the glory of God, and the firmament showeth his handiwork."

It is well for the church officer to read church magazines, books, and pamphlets that will keep him in touch with the work of the Christian brotherhood to which his church belongs. He should keep aware of what is going on in the expanding program of the church in his own county, state, nation, and around the earth. He should read and learn how the work of his brotherhood is related to that of other brotherhoods of the Christian faith. He should find, through his reading and meditation, something of the significant meaning of the church in the life of the entire world.

In a number of the states of the United States the Disciples of Christ have circulating libraries available for the use of church officers in their particular areas.

DISCUSSES!

The problems that the church faces in carrying on a constructive work should be considered deliberately by the officers of the church. Every church officer should learn how to participate in a discussion so as to arrive at the best solution to the problem being considered. It is a good thing for each officer to learn how to present a problem to the board and to conduct a discussion of it. To carry a difficult problem through to a fruitful and satisfactory conclusion is an art that can be learned.

To insure the deliberate consideration of a problem on the part of the church board, certain provisions should be made and carried out. The church board members should be seated in a circle or half-circle, so that each person is able to see every other person in the group. Where possible, it is helpful to have the group seated around a table. All should stay seated during the discussion, including the chairman or leader. The ventilation and lighting should be checked, so that each person is comfortable. The matter to be discussed should be clearly stated, either by the chairman or some one who has the matter definitely in mind. The members of the group should be encouraged to speak their minds freely, but always aiming at a possible solution to the problem being considered. Each person should feel that all are honestly reaching toward a worthy solution, and that they are expressing their ideas in that direction. It

should be understood that every idea counts, but that in the end not every one presented can be followed. No one should monopolize the discussion. When a solution has been agreed upon by the group, every one should cooperate in trying it out rather than rebel because his idea has not been adopted.

ORGANIZES!

The effective church has a program. To carry this program organization is essential. The program must be vital and the organization adequate. Too little organization is as bad as too much, and both are bad enough. The city and country churches should have sufficient organization to carry their work well, and no more. There should be a very definite relationship between program and organization.

The church officer will be interested in seeing that his church is properly organized. He will provide an organization that will carry the functions of worship, teaching, and fellowship. If the local church organization has gaps in it, is loose-jointed, or has parts that are antagonistic, he will be concerned about straightening out the machinery and making it run more smoothly.

The congregation is the body that elects the church officer. He should recognize this fact and realize that he is responsible to the congregation for the way in which he helps to further the work of the local church. Among Disciples of Christ the local congregation has the power to determine policies and to elect leaders to carry on the work of the church in accordance with those policies. Woe to the church board that fails to recognize the authority of the congregation!

The Disciple congregation expects the church board to suggest and formulate policies for presentation to the congregation for approval, but it does not expect the board to work in accordance with policies not yet approved by the congregation. Many sad experiences would be avoided if board members realized this fact.

COOPERATES!

Effective church officers must be workers with God and must cooperate with other Christian leaders. The task of the church is too large for any one to do it alone. Cooperation is

absolutely essential, if the Kingdom of God is to come more gloriously both in the city and in the countryside.

The church officer must cooperate with the other members of the local church board in planning the work of the church and in carrying out the plans made. This will mean that he must be constantly developing the spirit of cooperation in himself and in others, and he must demonstrate this spirit in deeds with relation to the church and community.

The spirit of cooperation must be exercised not only within the circles and organizations of one's own local church but also with relation to other churches in the local community. Some of these churches will belong to other brotherhoods, but the spirit of cooperation, exemplified in actual practice, should be manifested toward them. In church affairs, as elsewhere, cooperation begets cooperation, although at times the child is weak and undernourished.

The world community is in such chaos and need that the best cooperation that every church officer can show should be manifested. A non-cooperative spirit and practice is out of order today.

In many communities there is an evident need of getting closer together in church program and activity. Some communities have three or four church buildings when efficiency in Kingdom work would suggest one adequate building. Furthermore, one minister giving his full time to the community would yield greater results than several part-time ministers. Cooperation will produce results yet unknown.

IMPROVES!

No officer of the church has reached perfection in the performance of the work the church has entrusted to him. There is always plenty of room for improvement. His ambition should be that of trying to make improvement in the task he has. How to become a more effective elder or deacon or committee member should be his great desire.

The improvement of the effectiveness of the church officer involves a number of items. The congregation should exercise great care in the selection of church officers, and those elected should feel their responsibility to the congregation. The congregation should select for its official group both men and women.

There should be elders, deacons, and deaconesses. Approximately one-third should be from the older members of the church, one-third from the middle-aged, and one-third from the younger members. These officers should be elected for a definite period of time, three years constituting a good term of service. Some rural churches, as well as urban churches, have found it advisable to have a three-year term of service, with an intermission of one year between terms of service.

The work of church officers can be improved through the guidance of the minister. It is a good thing for the minister to have an individual conference with each person before or as he begins his service as an officer. The work that he is expected to do should be talked over. The minister should be of help to him in becoming accustomed to his task.

Improvement will result from studying the task of the elder, deacon, or deaconess, from practicing the duties of the office, and from making corrections of mistakes in the performance of the task.

IS CHRISTIANITY ADEQUATE TO MEET THE ISMS OF TODAY?

H. Myron Kauffman*

Richard Niebuhr in his book "The Church Against the World" has said: "The world has always been against the church. We live, it is evident, in a time of hostility when the church is imperiled not only by an external worldliness but by one that has established itself within the Christian Camp." His statement is interesting, and we find two truths which need to be recognized for an adequate discussion of our subject.

First is the fact that what we are passing through today is not an unusual condition, but a condition which has been present in the world since the establishment of the church through the teaching-ministry of Jesus, and even before that. There have always been forces in the world which were diametrically opposed to the coming of *good*. Leroy Waterman, Professor of Oriental Languages, University of Michigan, points this out in a statement he has made, saying: "The task set by Ethical Religion from the time of Amos to the day of Jesus is to get the will of an ethical God done in the lives of men on earth."

History records for us the constant struggle of men to attain certain moral, social, economic and political advancements. Many times we become so involved in the immediate crisis that we lose sight of our needed historical perspective. It is true that we cannot escape from the immediate situation, nor is there any desire on the part of many to do so, even if it were possible; yet we need not become so lost in the present happenings that we cannot see similar crises in world history, how they affected the people in their age, and again how these people were able to solve the problem if such were the case, or wherein they failed. This serves to give courage to those who earnestly desire to do something constructive rather than become lost in the disillusionment and despair of the present crisis.

A second factor to be recognized is that the present crisis

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is both within and outside of the church. From the title of this address one might naturally conclude that it was limited solely to Nazism, Fascism, or Communism. We cannot confine our thoughts to just these "Isms", for there are other "Isms" which are just as pernicious to our civilization as these. Within the realm of political activity, I think we must recognize the intense nationalisms of other conutries, as well as the pronounced imperialisms, which are equally as evil as the former "Isms." These only represent the "Isms" in a political sense. There is also a crisis in art and science, philosophy and religion, law and morals, in the form of social, economic and religious life, which, for want of a better name, we call secularism. In brief, it is a crisis involving almost the whole way of life, thought, and conduct of society. To limit it to just one division of life is to miss the gravity of our situation.

Is Christianity adequate to meet the "Isms" of the day? A desperate world looks to Christianity to help. Walter M. Horton attempts to answer the question in a book entitled *Can Christianity Save Civilization?* He says, "Religion has in the past often revitalized decaying civilization. Can religion do it again? Many are beginning to wonder whether religion and particularly Christianity cannot do what state-craft and secular education have failed to do—save civilization." If by Christianity we mean the Christianity of the past and present, that is traditional Christianity, then so far as can be seen it would not appreciably alter the world problems of tomorrow. But if by Christianity we mean what Jesus taught: love of enemy, God and neighbor, the practice of the Golden Rule, the realization of God's way in life and in the world, then Christianity can save civilization. The old world is certainly perishing, and the flames which consume it are perhaps not so unlike the flames that consumed Sodom and Gomorrah as many of us would like to think. The vague Christianity which has its meaning only in our emotional attachment to the world that is perishing with it. Unless we can discover a Christianity which is clear enough to be a beacon for the future and sharp enough to cut away for us through the tangled confusion of the present, we shall be

blind guides leading the blind. If we cannot define our Christianity in such a way that it can determine for us a clear program of action through which we can claim the future as our own and fight for its possession, then we ought without hesitation to reject Christianity completely and find another faith to fight for. What then will make Christianity adequate to meet the "Isms" of today?

I. A Profound Faith in God

This is the beginning of all—Without a belief in God what have we to build upon? But just what do we mean by a belief in God? I think there is a sharp distinction between believing in God which is needed for life, and believing in the idea of God; which so often prevails today. One cannot believe in God and at the same time believe that any idea men have framed of God can be adequate to express the nature of that in which we believe. To believe in an idea of God would appear to be the very symbol of self-righteousness, and self-assertion. If I can insist that my idea of God must be maintained, how can I have the humility to recognize the existence of a Being in the light of whose infinite understanding all my knowledge must be like the ignorant phantasy of a child? I have the growing impression that many religious people now speak and behave as if the existence of God depended upon their belief in him. If there is a God, then whether I or any one at all believes that there is a God makes no difference at all to the fact. If God exists, the conversion of the whole human race to atheism would not affect his existence one iota. To believe in God is, at the least, to believe this.

On the other hand, if there is no God, the effort to maintain and propagate religion is a crime against humanity. To argue as I have heard argued, and no doubt you have as well, that it is good for people to believe in God because the idea of God is necessary for the health of the human spirit. Something like this is seen in Henry C. Link's *Return to Religion* when he says, "Go to Church; it will please your mother-in-law. .... You will have a better personality." This is to be guilty of high treason against the spirit of truth. If God is merely a serviceable idea, then God is an illusion, and the way of truth lies only through the destruction of illusions. But belief in God is not an intellectual matter. It is quite possible to be convinced

that there must be a God without believing in him. Indeed, the bare statement that God exists has no meaning in itself.

Belief in God, we shall come to understand, is properly an attitude of life which expresses itself in very definite ways of behaving. If we wish to know what it means to believe in God, we must ask ourselves what this practical attitude is, and how it expresses itself. In the parable of the sheep and the goats, Jesus was concerned with expressing this in a striking way. He represents the scene of those who were accepted of God and those who were rejected. He presents both classes as being astonished at what happened to them. The reason for their astonishment lay in the fact that the judgment was based, not upon their religious professions, but simply upon the way in which they had behaved toward their fellow men. We are concerned with actions, not professions, and we have repeated warnings from the teaching of Jesus that the Divine Judgment pays little attention to professions and is likely to have surprising results.

Perhaps the fundamental component of a belief in God is seen in the expressions of an action or an attitude of faith or trust. Its opposite is seen in an attitude of fear. A man who is on the defensive in his attitude toward life does not believe in God, whatever his professions may be. Belief in God necessarily delivers a man from fear and from self-centeredness, because in his consciousness he is not responsible for himself nor the world in which he lives. If we believe in God we live as if the fortunes of the world could be trusted to work out its own destiny and to use us, even through our mistakes and our failures, for its own good purposes. Christianity which remains true to the revelation of God contained in its own gospel, can achieve the purpose which other "Isms" seek to achieve through the rejection of religion. It can do it more easily, more certainly, and with a fuller understanding of the real issues which are involved. This, of course, depends upon the Christian's belief in God being real and practical.

II. Secondly, If Christianity is Adequate to Meet the Isms of Today it Must Remain Pure

The church is the embodiment of Christianity on earth. It is vitally necessary that the Church remain true to its Christian heritage—carry out the Christian ideal. However, this

has not always been true of the church. Many times the church has wavered from the straight and narrow path. Perhaps the reason for this is because the church is faced with some practical decisions which it must make. Yet if the church is not to betray its trust, if it is to continue to serve as a reliable witness to the Christian faith, it must distinguish more clearly between the primary tasks and the secondary ones. Too often it has mistaken the secondary interests for primary obligations. Among the secondary interests should be included those interests related to the realization of special ends in our national culture. Under this category would come the promotion of particular programs, of particular reforms, and of particular moralities, the advocacy of this or that social formula or this or that political solution as ends in themselves.

The realization of particular purposes in our national life is the concern of the individual as a citizen. Indeed, it should constitute the citizen's first concern. Moreover, if the citizen happens to be a Christian, his faith will directly condition his choice of purpose and the manner in which he relates himself to this realization. But for the Christian as a Christian, the realization of the ends of national culture is *not* his first concern. It is not his first concern because it belongs to the realm of the relative and temporal. It is an ingredient in a particular national situation, and the first task of the Christian church is not to juggle with the ingredients of that situation as if the problems of naitonal life could be solved as one solves a jigsaw puzzle. The first task of the church is not to move these ingredients about in search of a solution, but to bring them into the focus of a new order of reality—a Christian world-order, where a solution in the Christian sense is possible. It is the business of the church to remind its members that for them the ultimate frame of reference is not the aspirations of national culture. but the obligation of Christendom.

Today we find the church in "captivity" both to capitalism and nationalism. Capitalism in its contemporary forms is more than a system of ownership and a distribution of economic goods. It is a faith and a way of life. It is a faith in wealth as the source of all life's blessings and as the savior of man's deepest misery. It is the doctrine that man's most important activity is the production of economic goods and that all other things are dependent upon this. The capitalist has taken for his creed Jesus' statement that "I am come that ye might have life and have it abundantly"—for all things are measured in

terms of abundance of possession. On the basis of the initial idolatry it develops a morality in which economic worth becomes the standard by which to measure all other values, and the economic virtues take precedence over courage, temperance, wisdom, and justice; over charity, humility, and fidelity. Hence, love, life, truth, beauty and justice are exploited and made servants of the highest economic good.

No contrast could be greater than that which obtains between the gospel and capitalistic faith. The church has known from the beginning that the love of money is the root of evil, that it is impossible to serve God and mammon, that life does not consist in the abundance of things possessed, that the earth is the Lord's and the fullness thereof, and that love, not self-interest, is the first law of life. Yet the church has become entangled with capitalistic civilization to such an extent that it has compromised with capitalistic faith and morality, and become a servant of the world. Some have ascribed the parentage of capitalism to Protestantism, while others see the latter as the child of the former. The "Building of the Kingdom of God" has been confused in many a churchly pronouncement, with the increase of churchly possessions, or with the economic advancement of mankind. The church has often behaved as though the saving of civilization was its mission. Yet it has failed to apply to the morality of that civilization the rigid standards which it did not fail to use where less powerful realities were concerned. The development may have been inevitable; nevertheless it was a fall.

The bondage of the church to nationalism has been more apparent that the bondage to capitalism, partly because nationalism is so evidently a religion, partly because it issues in the dramatic sacrifices of war, sacrifices more obvious, and more actual, than those which capitalism demands and offers to its gods. Nationalism regards the nation as the supreme value, the source of all life's meaning, as an end in itself, and a law unto itself. It seeks to persuade individuals and organizations to make national might and glory their main aim in life. It even achieves a certain deliverance of men by freeing them from bondage to self. In our modern polytheism it enters into close relationship with capitalism, though not without friction and occasional conflict, and sometimes it appears to offer an alternative faith to those who have become disillusioned with wealth-worship. Since the adequacy of its god is continually called into question by the existence of other national deities,

it requires the demonstration of the omnipotence of the nation, and breeds an unlimited lust for national power and expansion. But since the god is limited, the result is conflict, war and destruction. Despite the fact that the nationalistic faith becomes obviously dominant only in times of sudden or continued political crises, it has had constant and growing influence in the West, affecting particularly government and education.

The contrast between the faith of the church and the nationalistic idolatry has always been self-evident. The prophetic revolution out of which Christianity eventually came was a revolution against nationalistic religion. The career of Jesus developed in defiance of the nationalisms of Judaism and of Rome. In one sense, Christianity emerged out of man's disillusionment with the doctrine that the road to life and joy and justice lies through the exercise of political force and the growth of national power. The story of its rise is the history of long struggle with self-righteous political powers. Yet in the modern world Christianity has fallen into dependence upon political agencies which have become the instruments of nationalism, and has compromised with the religion it promotes. The confusion of democracy with the Christian ideal of life in America, of racialism and the gospel in Germany, of Western Nationalism and Christian missions in the Orient testify to the compromise which has taken place. In some instances the churches have encouraged nations to regard themselves as messianic powers and have supplied them with religious excuses for their imperialistic expansion and aggression. As in every time of crisis, it has been possible for nationalism to convert the major part of the church, which substituted the pagan god Baal for the great Jehovah, without being well aware of what it did; and promoted a holy crusade in negation of the cross. The captivity of the church to the world of nationalism does not assume so dramatic a form as a rule, yet the difficulty of Christianity in achieving international organization testifies to the reality of its bondage.

How the church becomes entangled and a captive in this way may never be understood. To blame the past for errors which have brought us to this pass is to indulge in an ancient fallacy of saying that the fathers have eaten sour grapes and the children's teeth are set on edge. The function of the present is neither praise nor blame for the past. It is rather the realization of the prevailing situation and preparation for the next

task. In the words of one of the recent Church Councils, "Let the church be the church."

III. Finally, If Christianity is to be Adequate to Meet the Isms of Today, it Must be More Missionary

One of the "Isms" which the church could use more of in the present crisis is evangelism. This is the living germ, the vital cell or nucleus from which the new world civilization is to grow. Without such a living germ it is useless to talk about a new Christianity or a new world. Christianity is not a body of ideas which can be reformed and recreated by thinking; it is a living community of a very unique type, a church, animated by a transforming spirit that cannot be compelled, but bloweth where it listeth. If the church be inert and devitalized, there can be no new Christianity—no matter how hard the theologians and moralists work at the redrafting of it. If the church be kindled to new life by some fresh movement of the spirit, then thought and effort will take wings and rise to unexpected heights of achievement. The new civilization will be built by God himself, through the instrumentality of men who no longer limp and plod, but run and are not weary, because their strength is inwardly renewed.

The present state of Christianity might in general be described as one of worshipful waiting. Many churches believed that a new civilization had already been born of the travail of the first world war, and the church was called to take the lead in the work of reconstruction. These expectations have been grievously disappointing. It has become clear that our civilization has not yet repented of its sins, and must suffer many things before it does. It has also become clear that our churches must undergo a great transfiguration before they are fit to reconstruct the world. Particularly is this true in the so-called Western or older churches. Without any attempt to idealize the younger churches, we must recognize that they have a spirit which is lacking in the Western churches. In fact, John R. Mott said after the Madras Conference that "if Christianity were to die out in the west, it would perpetuate itself in the east, and eventually send back missionaries to re-evangelize the west." Whether or not it will be necessary to re-evangelize the west, it is certainly necessary to re-enforce the declining power of the churches, and there is every prospect that the younger churches will soon become a very substantial reenforcement.

Already their ambassadors and evangelists—men like Kagawa and T. Z. Koo and Bishop Azariah—have done much to stir our somewhat stodgy and middle-aged western churches out of their provincialism and make them world-minded.

The movement for an inward renewal of the Western churches will undoubtedly gain in force and depth by contact with the younger churches. The vitality of some of these churches is amazing. Lay evangelism is proceeding with a vigor practically unknown among our churches today, but which was very much in evidence in the American church of a hundred years ago. In Nigeria, the membership of the churches has doubled in the past fifteen years—entirely due to the witness of neighbor to neighbor. In Korea and Sumatra before the war, the whole church, not the minister alone, carried on the preaching office. In Bishop Azariah's Diocese, north of Madras, each church member is taught to put his hand upon his head each morning to remind himself of his baptism, and repeat the words "I am a baptized Christian. Woe is me if I preach not the gospel."

One of the strangest things concerning the church in regard to its work is that the governments and other agencies have used the very implements which belong to the church, which in the past have proved most successful. Your political Isms and your economic Isms and Social Isms have gone forth to preach and convert mankind to their way of life. Hitler took the book of Nazism, Mein Kampf, and preached a new order to the Germans. Lenin and Stalin have taken Marxism and preached a new order to the Russians. If you were to listen to some leaders in the democracies you would find them preaching important doctrines, such as the abundant life and freedom, with an intensity that makes you feel that unless democracy survives all will be lost. All of it is preaching, from stage or soap-box—preaching, while seated by another at the fire-side or on a street corner—nevertheless preaching, and making converts.

The church has been out-maneuvered by the very strategy which brought it into being, the very weapon which was designed for its success in winning the world. If the church is ever to present Christianity to the world as adequate to win over the Isms of today, which take away our loyalty from the church, it must return to an effective use of the one implement which will help it to recover its lost spirit and vigor, yes, for by

the foolishness of preaching will we be able to save them that believe.

Is Christianity adequate to meet the Isms of today? It is adequate only in so far as it is able to instill in the heart of mankind a belief in the Eternal God, remain free from worldly entanglements, and do the work it is supposed to do—preach the gospel of Love as the only way of Life.